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ABSTRACT

School counselors today work with clients from minority races, minority ethnic groups, homosexuals, females, at-risk students and the handicapped. Counselors need to be willing to learn more about these minorities and how to better meet their needs. Many colleges offering counseling programs include multicultural education. Counselors must be aware of their own cultural values and prejudices before they can help clients from minority backgrounds. This document contains an annotated bibliography of recent research studies concerning minority students and multicultural education for counselor trainees. A review of the literature annotated revealed that minority students needed help in facing the challenges presented by the typical white, middle class school system and that counselors needed to have multicultural counseling skills to help students from minority racial and ethnic groups. It is suggested that by focusing on multicultural education and efforts, counselors can become culturally experienced, enabling all students to have access to quality guidance and counseling services. Descriptive annotations of published research studies examined are presented in these categories: (1) counseling black students; (2) counseling Hispanics and American Indians; (3) counseling other racial and ethnic groups and at-risk students; (4) counseling and sex bias; (5) counseling and the homosexual student; (6) general concerns of minorities; (7) general issues in multicultural counseling; and (8) methodology for multicultural counseling and curriculum. (ABL)

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Sources for Cross Cultural Counseling

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INTRODUCTION

Counselors today are working with clients from a vast array of backgrounds. Many of these clients represent minority races, minority ethnic groups, homosexuals, and the handicapped. Also facing school counselors today is the problem of working with females who have aspiring career goals as well as the problem of working with at-risk students who are looking for a better future. Not only do counselors need to be aware of the many different backgrounds of their clients, but they also need to be willing and eager to learn more about these minorities and how they can better meet their needs.

Many colleges and universities that offer counseling programs have seen the need to include multicultural education in their curriculum. Many counselor trainees are exposed to a variety of minority cultures through reading, workshops, and activities including counseling practicums. The methods involved in presenting multicultural education to counseling students have been discussed by many writers. These writers express the need to include the issue of counseling minorities in their programs, but they often differ on how this vital issue should be presented. Several authors express concern that the issue would create stereotyping of minority groups and prevent counselors from looking at the client as a distinct individual apart from his cultural background (Lloyd, Rousseue). Many of the others advocate the need for flexibility in counseling different cultural groups and the need for being prepared to adapt counseling styles to fit the needs of the client (Parker, Pederson, Sue). Counselors must be well aware of their own cultural values and prejudices before they can help clients from minority backgrounds (Paradis, Lee, Downing). Good counseling skills, along with awareness and sensitivity, are vital in counseling minorities in our schools.

Purpose of the Study

This study was undertaken to review the recent research studies regarding counseling minority students and multicultural education for counselor trainees. The topic is very broad in nature and no one minority is focused upon in enough depth to draw significant conclusions. The study is intended to present a look at the wide range of current literature available on counseling minorities and the trends in multicultural education.

Organization of the Study

The annotations were organized under eight headings. They are as follows: (1) Black Students, (2) Mexican and American Indian Students, (3) Other Racial and Ethnic Minority Students and At-Risk Students, (4) Female Students, (5) Homosexual Students, (6) General Concerns of Minority Students, (7) General Issues in Multicultural Counseling, and (8) Methodology for Multicultural Counseling and Curriculum.

ANNOTATIONS

Counseling Black Students

Copeland, Elaine J. "Counseling Black Women With Negative Self-Concepts." Personnel and Guidance Journal 56 (1977): 397-400.

The author noted the lack of available research on the topic of being black and female. The black woman's self-concept and view of the world are rooted in her own unique life experiences. The author contends that the common thread that runs through all black womens' experiences is oppression. There are few models to which a black female growing up can relate. Adolescent black females are faced with the white female as the American standard of beauty. Black women comprise the most disadvantaged group in the United States. Counselors need to be cognizant of the problems of low self-esteem and the inability to cope with environmental situations in black female clients. The author found through her research at the University of Illinois that it was of vital importance to develop trust by meeting the women on their own turf. The counselor must help the women cope and change their environment by learning to take control of their lives.

Danek, Marita M. and Lawrence, Richard E. "Client-Counselor Racial Similarity and Rehabilitation Outcomes." Journal of Rehabilitation 48 (1982): 54-58.

This study examines rehabilitation outcomes as related to client-counselor racial similarity. Statements about unequal rehabilitation services prompted the study which concluded that black clients have a disadvantage in vocational rehabilitation that cannot necessarily be overcome by assigning black clients to black counselors. All counselors need to study the needs of black clients in vocational rehabilitation.

Graham, Patricia Albjerg. "Black Teachers: A Drastically Scarce Resource." Phi Delta Kappan 68 (1987): 598-605.

The author reports on the declining number of black teachers in our schools while at the same time the number of black students and other minority students is steadily growing. The number of blacks entering college has fallen off since the 1970's and even fewer blacks are choosing education as a major. The author contends that black children need to see black adults as successful teachers. They need role models they can look up to and should have the advantage of having them as teachers just as white children do. White children should also see blacks as role models in the public schools. The author concludes that the education of blacks in this country needs to be improved to enable them to go on to college to become teachers or other professionals. Perhaps when the best teachers are selected for all schools equally--the rich as well as the poor--some improvement in equal education will be seen.

Haynes, Norris M. "Dimensionality of the Piers-Harris Children's Self-Concept Scale for Minority Gifted Children." Psychology in the Schools 24 (1987): 322-324.

This study examines the multidimensionality of the Piers-Harris Self-Concept Scale as related to the self-concepts of predominantly gifted black children. The study used 438 gifted children of which 95 percent were black. Six factors were extracted from the Piers-Harris Self-Concept Scale as proported to measure general self-concept. The findings support the multidimensionality of the instrument. The findings suggest that efforts to improve the self-concepts of black children should pay close attention to the factor structure of the Piers-Harris Self-Concept Scale.

Pomales, Jay, Clairborn, Charles D., and LaFromboise, Teresa D. "Effects of Black Students' Racial Identity on Perceptions of White Counselors Varying in Cultural Sensitivity." Journal of Counseling Psychology 33 (1986): 57-61.

The hypothesis tested in this study was that black students' racial identity would affect their perceptions of white counselors' interview behaviors. Blacks make less use of counseling than whites and tend to terminate more prematurely. Some studies have shown that black clients prefer black counselors. It would be useful to know how non-black counselors could enhance their ability to counsel blacks. Cultural sensitivity was the subject of this study. Participants saw the culture-sensitive counselors as moderately competent and the culture-blind counselors as considerably less competent. Among the necessary skills for culture-sensitive counselors are awareness of one's own cultural background, values and biases, as well as comfort with a client's differences.

Shipp, Pamela L. "Counseling Blacks: A Group Approach." The Personnel and Guidance Journal 62 (1983): 108-111.

This article advocates group work for counseling blacks. The author suggests that counseling techniques inappropriate for blacks have led to the high drop-out rate for blacks in counseling. The article stresses the fact that black Americans have an African world view which is based on cooperation among individuals, collective responsibility, interdependence, and commonality. Group work seems to be relevant for blacks and leads to more long-lasting effects. The group work reinforces communal and family relationships. An underlying factor, however, is the sensitivity of the counselor in the understanding of cultural differences.

Smith, Elsie J. "Counseling Black Individuals." Personnel and Guidance Journal 56 (1977): 390-396.

The author expresses concern that counseling literature has become caught up in the dilemma of stereotyping. When research focuses on one race of people, stereotyping is a danger. She resolves that the counseling profession must accept the fact that counseling stereotypes have been nurtured by incompetencies in counselors themselves. Smith wrote the article to address the social consequences and validity of the research relating to black clients. Smith resolves that much of the research on counseling blacks is tainted by middle-class chauvinism and biases with an underlying element of

condescension. Too much research on blacks has been done with nonrepresentative sampling and, thus, presents a distorted picture. The way researchers have defined the problems associated with counseling blacks has created stereotyping. Researchers have labeled blacks' attitudes as a major problem in counseling. They tend to treat their hypotheses as conclusions according to the author. Smith suggests that to study blacks researchers need to become involved in the human condition of the black people.

Terrell, Frances, Terrell, Sandra L., and Taylor, Jerome. "The Self-Concept Level of Black Adolescents With and Without African Names." Psychology in the Schools 25 (1988): 65-69.

This study was conducted to determine if black adolescents with African names had a better self-concept than those without. The sample consisted of 37 students who had African first names and 40 students who did not. The Terrell and Taylor Black Ideology Scale and the Coopersmith Self-Esteem Inventory were used. Parents of these students were also tested as it was thought that the way parents treat their children could be a leading contributor to the childrens' self-concepts. It was found that there was a better black self-concept for those adolescents with African names, but there was no difference in general self-concepts. The authors suggest further research to examine attitudinal differences between children with and without African names.

Vontress, Clemont E. "Counseling Blacks." Personnel and Guidance Journal 48 (1970): 713-719.

The use of the term culture implies that everyone has culture. Our American society contains a multitude of ethnic and regional subcultures with which people identify. Each group considers its way of life the natural way of life. Blacks in this country--due to their obvious skin coloring difference--are set apart, and this condition makes them subject to prejudice and its underlying forms of control by the majority. Counselors, like others, are products of their culture. The counselors who bring their racial and ethnic biases to a client relationship will be unable to empathize which is a condition necessary to the relationship. Not only is this necessary for the white counselor but also for the black counselor as well. Black professionals have been found to have problems accepting blacks who have deviated from accepted standards. It is also a problem of how the client views the counselor even if the counselor is fully capable of being accepting. Black clients my see white counselors as the enemy and black counselors as collaborators. The author placed special emphasis on counseling black males. They have been found to be reluctant to self-disclose due to their low degree of self-acceptance coupled with the fact that males as a sex have a lower self-disclosure level.

Vontress, Clemont E. "Cross-Cultural Counseling: An Existential Approach." Personnel and Guidance Journal 58 (1979): 117-122.

The author proposes that a philosophical orientation that enables counselors to transcend culture is vitally needed. Blacks represent the most visibly different group in American society and have been ostracized consistently. They continue to be pushed to the end of the opportunity line.

They are a caste as evidenced by the family, church, school, and employment sectors. Counselors should be committed to helping equally all individuals. They need to purge themselves of their in-group allegiances. They need to become fully self-actualized and transcend the values and attitudes of their native culture. They should not be Americans but rather should be world citizens. All humans are basically alike. To suggest that people are different and should be treated uniquely suggests that out-groups are not only different but also inferior. The author highly recommends that all counselors and counselor trainees take a long look at their feelings and come to the conclusion that a world view is needed to treat all groups fairly.

Buenning, Meredith and Tollefson, Nona. "The Cultural Gap Hypothesis As an Explanation for the Achievement Patterns of Mexican-American Students." Psychology in the Schools 24 (1987): 264-272.

The purpose of this study was to investigate the hypothesis that Mexican-American students and their parents have different attitudes toward traditional school values and field-independent behavior than do Anglo-American students, parents, and teachers. The theory was that the Mexican-Americans would endorse traditional school values and affirm field-dependent behavior while Anglo-Americans would endorse less authoritarian values and affirm field-independent behavior. This study was done based on previous studies that had found Mexican-Americans having more trouble achieving in American schools, and the aspects of competitiveness and independence could be factors in this lower achievement. This study, broken down by high achievement and low achievement as based on the Iowa Test of Basic Skills scores, used 51 Mexican-American students and 57 Anglo-American students. Sixty-seven parents and 36 teachers were also used in this study. Ethnic differences were observed for the measure of school values. Mexican-Americans endorsed compliance with authority more strongly than the Anglo-American group. There was no reported difference for field-independent behaviors. The Mexican-American students were found to be experiencing the strongest home/school values conflict. The low-achieving Mexican-American students adhered to their authoritarian parental values more than the high-achieving group. The teachers studied valued competitiveness and independent thinking more than the parents. The study suggests that perhaps the low-achieving group may have trouble adjusting to teacher expectations and the cultural values of school. School counselors should be aware of how cultural attitudes may influence school success. The education of parents and teachers about value conflicts may be useful.

Dauphinais, Paul, Dauphinais, Louise, and Rowe, Wayne. "Effects of Race and Communication Style on Indian Perceptions of Counselor Effectiveness." Counselor Education and Supervision 20 (1981): 72-80.

This study involved 102 American Indian high school students who were asked to rate counselors by race and communication style. This study found the commonly taught "Rogerian Communication Technique" may be less preferred by minorities. This study attempted to identify a preferred communication style for Indian students by non-Indian counselors. The subjects in the study showed a preference for Indian counselors over non-Indian counselors. This fact was stated much more clearly than is usually found for minority groups. It was also found that American Indian students had a preference for a more directive communication style than for a highly facilitative approach.

Gade, Eldon, Hurlburt, Graham, and Fuqua, Dale. "Study Habits and Attitudes of American Indian Students: Implications for Counselors." The School Counselor 34 (1986): 135-139.

This study consisted of 160 American Indian students in grades 7-12 in Manitoba, Canada. This is one of only a few studies of this nature. The results should help counselors to take a preventative approach to the problems

involved in counseling American Indians. This study revealed that poor study habits and attitudes were obvious especially among the junior high students and the boys in the population studied. The counselor should work with teachers and administrators to promote relevance in the school curriculum to help reduce the drop-out rate for this minority group.

Ross, David B. "A Cross-Cultural Comparison of Adult Development." The Personnel and Guidance Journal 62 (1984): 418-421.

This article describes a study comparing a group of men born and raised in the United States and a group of men born and raised in Mexico. Each group consisted of 15 men currently living in the United States. The groups were similar in family orientation, lack of mentors, life transitions, and a strong work ethic. The differences included an average of 12 years of school for the U.S. male and only 5-6 years for the Mexican born and raised male. The U.S. males had a higher level of achievement expectation in their job; the Mexicans maintained a much stronger relationship with the extended family, and the Mexicans experienced a major reorientation of life goals due to their cultural change. Counselors should use a biographical interview for people in the process of a transition and should be aware of the Mexicans' use of natural or indigenous support systems.

Runion, Keith and Gregory, Hiram, Jr. "Training Native Americans to Deliver Mental Health Services to Their Own People." Counselor Education and Supervision 23 (1984): 225-233.

This article reviews a project that attempted to train native americans to provide minimal mental health care for their own people. The author pointed out that access to mental health facilities is limited and often unavailable to native americans. One purpose of the project was to train tribal people in counseling skills. Louisiana native americans were targeted and the training team was formed at Northwestern State University of Louisiana. Parenting skills and cross-cultural problems were the focus for the counselor training. After 18 weeks of didactics, a practicum was established in each native american community. The project was successful in gaining tribal cooperation and completing the training of tribal members to provide mental health services. The trainees saw the project as effective and there was an increased awareness of cross-cultural factors.

Trimble, Joseph E. and Lee, D. John. "Counseling With American Indians: A Review of the Literature with Methodological Considerations." ERIC, 1981, ED: 201-448.

This paper reviews the available literature regarding methods used in counseling American Indians. The author notes a rapid increase in literature following the social protests of the 1960's and 1970's. He also notes an even more recent trend to respond to the minority client from the perspective of his own culture. Research is needed for the development and application of counseling theory. The researchers must be sensitive to the views of the community. The author lists four important aspects of American Indian research: (1) obtain consent of the community, (2) form an advisory committee including several community leaders, (3) prepare culturally sensitive instruments, and (4) provide feedback on results to the community.

Counseling Other Racial and Ethnic Groups and At-Risk Students

Cahn, Lorynne D. "The Learning Disabled Adolescent: A New Perspective in College Guidance." NASSP Bulletin 72 (1988): 81-85.

This article addresses the issue of helping learning disabled students find colleges that will accommodate their deficits and maximize their learning opportunities. It is necessary that counselors and principals begin to recognize the ability of learning disabled adolescents to succeed in programs of higher education. These students have talents that should be developed and have too often been looked over in the past. Many colleges have recently developed programs to accommodate the learning disabled. It is up to high school counselors to help these students find a college that would most appropriately meet their needs and help them attain their fullest potential.

Cormany, Robert B. "Project CARE: A Response to Students at Risk." NASSP Bulletin 71 (1987): 35-38.

This article examines a project in the West Shore Pennsylvania school district to help meet the needs of at-risk students. Thirty-five staff members were chosen to study the most threatening issues facing the students. The five issues determined to be the most crucial were abduction, child abuse, suicide, drug and alcohol abuse, and family crisis. Project CARE (Children at Risk in Education) has a goal to incorporate its activities as a routine part of each school's program of education. A counselor per every 300 students is necessary to the program along with other support staff such as nurses, social workers, etc.

Hampel, Robert L. "Social Services in American High Schools." Phi Delta Kappan 69 (1987): 297-303.

This article stressed the need for special guidance and counseling services for high schools today due to the rise of nonacademic complications of adolescence. Fifteen high schools with diverse student populations were studied to compare their available school services. It was noted that the staffs that had differentiated duties but worked well together to solve a common problem were the most successful. Most schools have the advantage of several specialized staff members in the counseling department, but they all need to work together in harmony.

Khan, Janet A. and Cross, Darryl G. "Counseling Orientation Preferences: American and Australian Comparative Data." Counselor Education and Supervision 19 (1980): 92-100.

The study investigated counseling/orientation preferences of samples of counselor trainees in the United States and Australia. The author emphasized that counseling is basically a North American phenomenon. Minimum research is available regarding counseling trainees in other countries. The study used the Counseling-Orientation Scale consisting of 35 items tapping seven counseling orientations. The study showed the Rogers exerted the most significant single influence on Australian counseling, and recently the Gestalt approach has demonstrated an increased acceptance. The preference order of the seven counseling orientations coincided exactly for the Americans

and the Australians. It was noted that in Australia the training of counselors, the practice of counseling, and research in counseling have all had their foundation in knowledge and theories from the United States.

Leung, Kwak and Drasgow, Fritz. "Relation Between Self-Esteem and Delinquent Behavior." Journal of Cross Cultural Psychology 17 (1986): 151-167.

Kaplan's (1972, 1975, 1980) theory that deviant behavior is a result of self-rejection develops when a person is unable to defend or cope with circumstances that threatens his self-esteem. It was tested in this study in three ethnic groups: whites, blacks, and hispanics. Only males were used in the study and were asked to respond to ten self-esteem items and 21 delinquent actions. Results indicated that Kaplan's theory holds true for whites but not for the other two groups studied. Further research is needed to understand why the theory is not conclusive for the minorities studied.

Nishihara, Dennis P. "Culture, Counseling, and Ho'oponopono: An Ancient Model in a Modern Context," Personnel and Guidance Journal 57 (1978): 562-566.

This article addresses the issue of the urban, middle-class counselor effectively counseling the many cultural mixes represented in the Hawaiian public school system. "Ho'oponopono ceremony", in early Hawaiian settlement times, was a family gathering for problem solving. It served as a useful way to restore good family relationships. It is very important in Hawaiian culture that the stranger in a leadership position be highly trusted. It is imperative then that the school counselor gain personal familiarity so that he may be put in this position of leadership and trust. The counseling session would involve a group in which the counselor would serve as a facilitator in an information gathering capacity. This group approach would reflect the purpose and structure of the original Ho'oponopono ceremony.

Pang, Valerie O., Mizokowa, Donald T., Morishima, James K., and Olstad, Roger G. "Self-Concepts of Japanese-American Children." Journal of Cross-Cultural Psychology. 16 (1985): 99-106.

The study was conducted to determine the relationships between overall and physical self-concepts of Japanese-American (JA) children in comparison with white children. Twenty-nine JA children in grades four through six and 47 white children in the Seattle area were used in this study. The Piers-Harris Children's Self-Concept Study was used. The study found that JA children do not feel as positive about their physical characteristics as white children. This was found despite the JA children's reputations as "model students." This fact should be considered in schools as a positive basis for design of curricular materials. The possibility that physical insecurity leads JA's away from careers with high visibility should be considered.

Wax, Teena M. and Danek, Marita M. "A Follow-Up Study of School Counseling Graduates Specializing in Work With Hearing Impaired Clients." Counselor Education and Supervision 23 (1984): 244-249.

This study evaluated the adequacy of training for 80 graduates of a school counseling program at Gallaudet College. The evaluation of the program was based on employment demands and continuing education needs. The trend has been to train counselors in a highly specific skill. Few of the graduates studied had left the field for which they were trained. Most respondents expressed satisfaction with their graduate training. Many of the respondents found a need for more knowledge of teamwork, networking, and consultation skills. A need for skills in organization, administration, and management was also cited frequently.

Counseling and Sex Bias

Bernard, Maxine L. and Gilliland, Burl E. "Sex Bias in Counseling: An Examination of Certain Counselor Characteristics and Their Effect on Counseling Behavior." The School Counselor 28 (1981): 34-40.

One focus of this study was the effect on counselors of the interaction between attitudes toward women and dogmatism. The obvious conclusion of this study, which deals with graduate counseling students counseling a client concerning vocational choice, was that the counseling trainees did not demonstrate sexist behavior. The study supports the thesis that increased societal awareness of feminine concerns, along with sensitivity to professional ethics, results in nonsexist counseling. Counselor ethics in dealing with all minorities is of utmost importance in training counselors. Counselors must put aside their individual beliefs, values, and attitudes to respect the dignity and worth of the client.

Blier, Michael J., Atkinson, Donald L., and Geer, Carol A. "Effect of Client Gender and Counselor Gender and Sex Roles on Willingness to See the Counselor." Journal of Counseling Psychology 34 (1987): 27-29.

This study was performed at the counseling center at a public university and used 47 male and 60 female clients and six counselors. It was performed to determine the impact of sex role and gender of the counselor and client gender on the willingness of the client to see a counselor for specific areas of concern. The results suggest that counselor sex role plays an important role and that counselor gender plays a more negligible role. The study also revealed that the college clients preferred to see a feminine counselor for personal problems and a masculine counselor or androgynous counselor for academic concerns or concerns of assertiveness. The results do indicate a need for counselor trainees to understand themselves in terms of their sexuality and sex stereotypes. Counselor trainees should be introduced to feminine relationship skills in personal counseling and androgynous and masculine relationship skills in academic and assertiveness counseling.

Farmer, Helen. "Career Counseling Implications for the Lower Social Class and Women." Personnel and Guidance Journal 57 (1978): 467-471.

This article discusses the importance of looking at socioeconomic status regarding cross-cultural counseling. The author contends that socioeconomic status and sex-role socialization can be predominant differences--even more than ethnic or racial characteristics. Some studies have shown that career choice is determined by social class. Lower class people tend to end up in occupations in the lower class. Lefcourt and Phares found that more lower-class people had an "external expectation" for the "locus of control of reinforcements." Those who do not have as much access to opportunity were found by deCharms to hold more external beliefs about themselves. External-oriented persons with low self-esteems have been found to be less interested in seeking out information and trying new behaviors related to career goals. Counselors can help external-oriented clients seek a new world view and to learn initiating behaviors. They can also help teach decision-making skills.

Hopkins-Best, Mary. "The Effect of Students' Sex and Disability on Counselors' Agreement With Postsecondary Career Goals." The School Counselor 35 (1988): 28-32.

The purpose of this article was to report on a study of guidance counselors' agreement with post-secondary goals for students based on sex and disability perceptions. Two hundred sixty-six high school counselors were used to test their attitudes on how vocational goals should differ based on sex and disability. Fictitious names and disabilities (hearing and epilepsy) were used for the counselors to respond to according to the appropriateness of career goals. The study revealed that the counselors named semi-skilled jobs as more appropriate for the females. It also revealed that the counselors saw professional jobs as more appropriate for the students without the handicapping conditions. This suggests that stereotyped views still exist among guidance counselors as related to sex and handicapping conditions. Guidance counselors should be trained to reject stereotyping and should incorporate equitable career guidance into their work.

Lichtenberg, James W. and Heck, Edward J. "Sex Bias in Counseling: A Reply and Critique." The Personnel and Guidance Journal 62 (1983): 102-104.

The research pertaining to sex bias in counseling is contradictive and variable. The authors suggest that this may be a result of differences in methodological perspectives in reviews of the literature. The authors presented several studies of well-known researchers of sexual bias and showed how reviews of their work varied greatly. The authors concluded that evidence on sexual bias needs to be separated from ideological considerations. The reviews suggest that no appreciable effects have resulted from counselors' sexual bias is even an issue. It is suggested that perhaps counselors display less sexual bias than society in general.

Weiner, J. Pamela and Boss, Pauline. "Exploring Gender Bias Against Women: Ethics for Marriage and Family Therapy." Counseling and Values 30

This article stresses the need for counselors to be more aware of their own premises about the female role in marriage and society. Gender role is the combination of social and psychological beliefs and behaviors that have become to be known as feminine and masculine traits. It is vital for counselors to reduce gender role stereotyping. A call for conceptual affirmative action which would include research and theory development about women has been heard. Much of the current developmental theory is gender biased. The author makes a plea for more attention to be given to this problem facing the counseling profession.

Groves, Patricia A. and Ventura, Lois A. "The Lesbian Coming Out Process: Therapeutic Considerations." The Personnel and Guidance Journal 62 (1983): 146-149.

This article explores the needs that lesbians have regarding counseling during the process of self-identity. No particular personality traits are common to lesbians. They share characteristics of all women in society. Social stigma attached to lesbianism creates stress for women ready to identify themselves to society. The therapist needs to help the woman avoid denial rationales. Most women who seek therapy have experienced denial techniques and found them to be unsuccessful. The therapist must come to terms with his own feelings on lesbianism. Therapists should also be aware of current lesbian issues and be informed of relevant publications on the subject that would help them be better informed and better able to counsel.

Krysiak, Gloria J. "Very Silent and Gay Minority." The School Counselor 34 (1987): 304-307.

This article was written to caution high school counselors of the real needs of gay and lesbian high school students and is an appeal for counselors to give them special considerations. The author advised that the counselors closely examine their prejudices and biases before entering the field. Also, the counselors should examine their knowledge on homosexuality. The author surveyed homosexuals to determine how school counselors could be more helpful to them. It was found that they want counselors to demonstrate an acceptance and support for alternative life-styles. They want counselors to help them find universities and communities that would be most accepting of their life-style. The counselors could help homosexual students get involved in intra-mural sports and courses that would address their life-style. It was also suggested that counselors could help students that they suspect to be gay to self-disclose and accept the counselor's support.

Powell, Robert Earl. "Homosexual Behavior and the School Counselor." The School Counselor 34 (1987): 202-208.

This article confronts the issue of counseling the homosexual and the problems it creates in the public school setting. There is a lack of educational programs for adolescents struggling with the issues of homosexuality. The pivotal time for self-awareness of homosexuality in males has been found to be 13-15 years while for women it has been placed at the age of early adulthood. The author contends that human sexuality training for counselors is deficient and that counselors have little or no training in working with sexual minorities. Counselors need to be more involved with issues of adolescent homosexuals and strive to accept all individuals regardless of their sexual preferences.

Riddle, Dorothy I. "Relating to Children: Gays as Role Models." Journal of Social Issues 34 (1978): 314-319.

This article addresses the fact that gays offer children a multi-option life-style independent of sexual preference choices. This author feels that children do not model sexual preferences in role models, but they more often experiment. Efforts to prevent homosexual development clarify the fact that the issue is not resolved. Recent research on androgyny has pointed out that androgynous individuals are more socially adjusted. Stericker and Johnson (1977) found that college students of both sexes with the highest self-esteem scored high on male sex-role identification. Many children have had positive relationships with gay professionals. It also has been found that gay parents are no more likely to produce children who become gay than heterosexual parents (Kirkpatrick, Roy, & Smith, 1976). The public should realize that gays may actually afford developmental learning for children and adolescents.

General Concerns of Minorities

Mansell, Maureen. "Transcultural Experience and Expressive Response." Communication Education 30 (1981): 93-108.

A person comes to terms with his own ethnocentrism when he encounters other cultures. The colleges that offer foreign exchange programs have recognized the significant advantage both for the students and the world of these cultural encounters. The author discusses cultural transition beyond the "cultural shock" stage and the implications for counseling. Adaptive resilience is crucial in the need to work out an interpretation of one's self and one's new world. Former cultural patterns of interpretation do not hold up in the new sociocultural setting. Cultural transitions show the characteristics as other major life cycle transitions. It begins with an encounter of a culture and ends up as an encounter with one's self. Counselors need to understand the problems involved with new cultural encounter and be prepared to help clients work through the adaptation process and assist them in their encounter with themselves.

Porter, John W. "Impact of Educational Reforms on Minorities and Access to Higher Education." NASSP Bulletin 68 (1984): 50-58.

Porter provides a look over the past three decades regarding minority access to higher education. He reports a significant increase in minority enrollment in the mid 70's followed by a period of only slight growth. He attributes this to the fact that minorities are often enrolled in two-year colleges, public universities, and colleges with less academic selectivity--all which report high drop-out rates. The article highlights the proposals being made to improve academics in the United States. The author contends, however, that nothing will be effective until a national set of student incentives and a national network to recognize effective schools are established. Incentives and effective schools are vital to the task of enrolling more minority students in higher education.

Smith, Elsie J. "Ethnic Minorities: Life Stress, Social Support, and Mental Health Issues." The Counseling Psychologist 13 (1985): 537-579.

Culture forms the context in which stressful life events derive their meaning. Each culture measures stressfulness of life events differently. Stress has been a major issue linked to disease, accidents, and suicide. Researchers have theorized that minority status leads to alienation and a heightened sense of stress. Marginal social status has been related to social isolation and added stress. Pettigrew (1964) found that racial status becomes a source of stress when forced to play a role such as inferiority. Economic resources have been found to constitute a major social class mediator of stressful life events. Minorities in America have less access to economic resources and thus experience lower income levels. The counselor's first task is to identify the client's source of stress. Value conflicts in family roles could be a source of stress for an Asian-American family member. A self-help approach is necessary after the source of stress has been identified. The client learns skills to cope with life's stresses.

Stronge, James H., Lynch, Cecelia K., and Smith, Clyde R. "Educating the Culturally Disadvantaged, Gifted Student." The School Counselor 34 (1987): 336-344.

This article singles out the student who is educationally gifted, is from a minority group, and is economically disadvantaged. One of the major problems addressed is the problem of identifying these special students due to the inadequacy of standardized testing procedures. The authors further stress that early identification is very important due to the likelihood of lost talent due to the lack of environmental stimuli. Counselors need to be prepared to help these disadvantaged, gifted students make realistic career and life-style choices.

Vigushin, Joan. "Helping Campus Personnel Help Foreign Students: A Counseling Simulation." Humanist Educator 27 (1982): 134-142.

This article addresses the inadequacy of university foreign student programs to assist these students in adapting to their new environment. The personnel in charge of these programs have often had inadequate training. They need more training in counseling the culturally different so they do not over- or under- emphasize the differences these students have. The training model was developed to help the foreign students identify their roles and to relate them to their new culture. This model was then used to help the university personnel help the students and to develop a basis of cross-cultural discussion. Both groups felt that they benefitted from the simulation. The need to train personnel in cross-cultural issues was identified strongly by the study.

General Issues in Multi-Cultural Counseling

Arciniega, Miguel and Newlon, Betty J. "A Theoretical Rationale for Cross-Cultural Family Counseling." The School Counselor 28 (1981): 89-95.

The community health movement of the 1950's addressed the issue of counseling and mental health was the right and privilege of all citizens. This issue demanded culturally relevant therapy and pluralistic counseling by school counselors, as well as other counselors serving the general public. The author emphasizes that school counselors need to understand that cultural groups experiencing oppression tend to band together and identify more closely with the family and the cultural group. The acculturation process is unique for each family. The school counselor must help the student through working with his family. Some counselors have enough skill and understanding of minorities to be effective. This seems to be the result of an attitudinal mind set and a specific belief system.

Colley, Sanford. "The School Counselor and Multicultural Guidance." The Humanist Educator 26 (1981): 157-161.

Multicultural perspectives on the counselor's role in teacher consultation and group guidance need serious attention. Many goals of multi-cultural education parallel goals of psychological education studied by the counselor. Counselors possess many of the competencies that they should be using in multicultural guidance. Counselors and teachers should provide learners experiences that generate personal or affective data relevant to multicultural education and to help students possess that data. The author highlighted many ways that teachers and counselors can use to generate meaningful discussions. Many of the methods mentioned are based on routine classroom curriculum and experiences.

Copeland, Elaine J. "Cross-Cultural Counseling and Psychotherapy: A Historical Perspective, Implications for Research, and Training." The Personnel and Guidance Journal 62 (1983): 10-15.

This article looks at the development of cross-cultural counseling. Counseling is basically a western tradition and the field reflects the ideals of western society. Most research has dealt with white, middle-class counselors versus black or hispanic clients. Current literature has dealt with counselor-client race and sex differences and how they affect the counseling process. The new level of recognition of cultural counseling concerns should generate more research and become a larger focus in graduate counseling programs.

Gutierrez, Fernando J. "Working With Minority Counselor Education Students." Counselor Education and Supervision 21 (1982): 218-226.

This article highlights the necessity for counselor educators to help minority and nonminority students become more aware of how their ethnic backgrounds affect their counseling. A focus on minority counseling students is needed to examine the effect of culture on a counselor's performance. The author believes that people should be encouraged to acknowledge their ethnic culture. By owning their ethnicity, people begin to feel more congruent.

Gutierrez proposes that counseling programs should allow students to specialize in multicultural counseling. More minority faculty members should be employed to work with the minority students.

Lee, D. John. "Counseling and Culture: Some Issues." Personnel and Guidance Journal 63 (1984): 592-597.

This article points out the need for counselors to recognize how clients, students, and counselors differ along cultural dimensions. Without this recognition, the author suggests that counselors and guidance personnel are negligent to certain minorities. He contends that if counselors increase their knowledge of other cultures, broaden their awareness of personal values, and learn new counseling skills, they will be prepared to work with culturally different clients. The author stresses a study of the etic-emic distinction, the sociology of knowledge, and the values of American modernity for all counselor trainees.

Lloyd, Arthur P. "Multicultural Counseling: Does It Belong in a Counselor Education Program?" Counselor Education and Supervision 26 (1987): 164-167.

Multicultural counseling has the support of various groups, but it may be inconsistent with long-held beliefs about counseling. Is information about specific cultures helpful when counseling a member of that culture? The author found that "differences within groups can be greater than differences between groups." He found that relying on communication skills and counseling expertise was superior to comparing the clients to cultural stereotypes. The same counseling skills that work here in our country have been effective all around the world. Lloyd experienced counseling in Malaysia to be effective when using the same approach he uses in the United States. He fears that emphasis on culture will reduce the importance of individuality.

Neimyer, Greg J. and Fukuyama, Mary. "Exploring the Content and Structure of Cross-Cultural Attitudes." Counselor Education and Supervision 23 (1984): 214-224.

An understanding of cultural differences helps counselors move from an ethnocentric to a more pluralistic perspective. Personal constructs are components of a person's subjective world view. No two people will possess the same personal construct network which leads to "constructive alternativism"--any single experience is open to a variety of different interpretations. This article focuses on the Cultural Attitudes Repertory Technique (CART) developed by Greg J. Neimyer. This test examines the content and structure of a person's system of cultural constructs. It consists of a grid matrix and a series of elements from which the constructs are derived. It can help counselors articulate their private dimensions of judgement that may affect their cross-cultural experiences.

Paradis, Francoise E. "Themes in the Training of Culturally Effective Psychotherapists." Counselor Education and Supervision 20 (1981): 136-149.

This article develops some theories about raising the cultural awareness level of psychotherapists. The program took place in the Fall of 1980 at a small women's college with a diverse population of culturally different students. The counseling services department was studied in relationship to its effectiveness with the cross-cultural student population. The counselors were able to examine their own cultural prejudices in the course of the program. It was concluded that effective minority counselors are highly aware of their own values and prejudices and can set them aside when counseling a culturally different client. It was also found that a high level of trust between counselor and client needs to be established to permit the vital self-disclosure to take place.

Parker, Woodrow M. "Flexibility: A Primer for Multicultural Counseling." Counselor Education and Supervision 26 (1987): 176-180.

Parker's article is a reaction to Lloyd's theory that training counselors concerning multicultural issues promotes stereotyping and generalizations about cultural groups. Parker affirms that Lloyd views multicultural counseling narrowly and does not understand how alternate counseling approaches can be used effectively for different cultural groups. Lloyd suggested that knowledge of a client's culture does not produce counselor effectiveness. Parker related that such knowledge helped him develop rapport in building the counselor-client relationship. Parker stated that he uses a flexible counseling approach with ethnic groups. He suggested that many of his Black and Cuban clients demanded more advice and direction as opposed to the traditional client-centered approach. Parker attests that counselors need multicultural education to be flexible enough to meet the needs of their clients. He states that cultural differences should not be viewed as a negative term, but rather it should suggest uniqueness in qualities, characteristics, and contributions. Counselors need to affirm likeness and difference in ethnic groups.

Pederson, Paul B. and Marsella, Anthony J. "The Ethical Crisis for Cross-Cultural Counseling and Therapy." Professional Psychology 13 (1982): 492-500.

The authors of this article are encouraging the use of ethical guidelines for cross-cultural counselors. There has been a great deal of criticism on how inadequate the mental health services have been in regard to counseling minorities. The question has been raised as to whether the American Psychological Association's ethical guidelines are adequate for counselors of minorities. Even though the variety of minorities is tremendous and they will not all adhere to the same values, more effort and attention should be given to the task of developing cross-cultural counseling guidelines that would be more direct than the APA guidelines.

Rousseue, Ronald J. "Race and Ethnicity Are Not the Whole of Personal Identity." The School Counselor 30 (1983): 8-10.

William Boyd, past president of the University of Oregon, was quoted in his remarks about higher education in the 1980's as saying education should involve students seeing themselves as whole human beings. Many blacks and women are entering higher level positions typically held in the past by white males. A wholistic perspective on "personhood" is needed, and minorities need to accept their racial and ethnic characteristics as only one component of identity. The American economy is shifting toward one oriented in electronic technology and advanced human services. The required marketable competencies will transcend race and ethnicity.

Sue, Derald Wing. "Counseling the Culturally Different: A Conceptual Analysis." Personnel and Guidance Journal 56 (1977): 422-425.

Many Third World clients find the values of counseling inconsistent with their life experiences. Many theories of counseling share characteristics of the White, middle class. Inaccurate interpretations from a White, middle class framework are often made. Differential approaches that are consistent with the life experiences of the client are needed. Too many counselors use techniques of counseling with culture-bound values, class-bound values, and language factors. A culturally competent counselor relates to minority group experiences and has a broad knowledge of culture and class factors.

Sue, Derald Wing. "World Views and Counseling." Personnel and Guidance Journal 57 (1978): 458-462.

The author discusses the importance of world views in the counseling relationship and proposes that racial factors may produce people with differing world views. The minorities in the United States are strongly influenced by their subordinate position in society when forming their world views. Sue explains the concept of internal and external locus of control and how they help determine a person's world view. He also stresses the importance of locus of responsibility. In order for counseling to lose its oppression orientation, counselor education must stress cultural education from the minority perspective.

Methodology for Multicultural Counseling and Curriculum

Brammer, Lawrence M. "Informal Helping Systems in Selected Subcultures." Personnel and Guidance Journal 57 (1978): 476-479.

Informal helping relationships in various cultures are the focus of this article. Helping is defined in this article as helping meet Maslow's needs for belonging, love, esteem, and actualization. The counselor must work within the context of these informal helping relationships. Professional counselors can learn a great deal by studying informal helping networks and understanding what people in need of help seek in a "helper." Helpers are characterized by their accessibility, credibility, empathy, caring, concreteness, and directness.

Butcher, James N. and Garcia, Rosa E. "Cross-National Application of Psychological Tests." Personnel and Guidance Journal 57 (1978): 472-475.

Examples in this article deal primarily with the Minnesota Multiphasic Personality Inventory (MMPI). Significant experimentation has been done on developing English-language personality inventories for use in other countries. The question is asked regarding whether personality characteristics of people from different cultures are similar. One vital consideration is whether the constructs measured by the test in the original culture are found in the same form and frequency in the target culture. Cross-cultural testing is plagued with difficulties, but findings can help counselors understand how people in different cultures feel about themselves and others.

Cannon, Carmen B. "Using An Interpreter in Cross-Cultural Counseling." The School Counselor 30 (1983): 11-16.

There are four main reasons to involve an interpreter in a cross-cultural counseling session according to the authors. These are as follows: (1) when there is no common language between counselor and client, (2) when the client is hearing or speech impaired, (3) when the client is nonverbal, or (4) when cultural tradition prohibits the client from speaking directly to the counselor. The counselor should select the interpreter very carefully and pay serious attention to the fact that he is respected by the client but nonthreatening and sophisticated enough to handle the content of the session. Use of an interpreter lessens the chances for misunderstanding due to lack of communication.

Copeland, Elaine J. "Minority Populations and Traditional Counseling Programs: Some Alternatives." Counselor Education and Supervision 21 (1982): 187-193.

This article expresses the need for cross-cultural education in the counseling curriculum and explains four models that could be used in guidance and counseling programs. The one-course model is the most adaptable to existing programs but perhaps does not allow for enough exposure to minority issues as students would need. The area-of-concentration model is perhaps the most in-depth model but it requires extensive planning to develop practicum sites. The interdisciplinary model encourages students to take related

courses in other disciplines and requires coordination between departments for each counseling student's thesis and examinations. The integration model may be the most difficult to incorporate but does a very effective job.

Dawis, Rene V. "A Paradigm and Model for the Cross-Cultural Study of Counseling." Personnel and Guidance Journal 57 (1978): 463-466.

The author advocates the need for a paradigm that will cut across cultures and allow observation of generic variables and relationships. The paradigm the author describes is based on an individual's interaction with his environment which is both active and reactive. He contends that counseling problems can be categorized as either individual or environmental. The cross-cultural counselor should be well aware of environmental content of the client since understanding his environment is equally important to understanding the individual. Emphasis was given to the need of studying verbal reinforcers. Dominant patterns of reinforcers for different cultures and knowledge of culture-specific reinforcers could be the key to successful cross-cultural counseling.

Downing, C. Jerry. "Counseling the Culturally Different." Counseling and Values 31 (1982): 259-263.

The author proposes that the values clarification process provides an essential counselor education function. Counselors need to confront their internal value conflicts and develop an appropriate level of sensitivity to others. Values clarification can help counselors in both of these areas. The basic premise that all people are culturally different helps counselors be more sensitive to all clients. The counselor must be prepared to study the individual culture of the client.

Johnson, Samuel D., Jr. "The Cross-Cultural Counseling Specialization at Teachers College, Columbia University." ERIC, 1983, ED 241-860.

This program explains the development of the cross-cultural counseling educational opportunities available at Columbia University. The students who choose to specialize in counseling the culturally different are required to take two courses to build cultural knowledge and awareness and two skill courses to help develop expertise in cross-cultural communication. There is a strong interest in the program and additional courses are in the developmental stages.

Noble, Vicente N. "The Ryan Cross-Cultural P.P.S. Component: A Training Model." ERIC, 1976, ED 131-363.

This training model was developed for pupil personnel service workers and involves lecture, demonstration, and field experience components. The training program was limited to 15 three-hour sessions and was limited with regard to the broad nature of the topic being covered. However, it seemed logical for the trainees to focus on one particular group and use the knowledge gained to perceive the nature of other similar situations. The trainees' evaluations of the program showed that they became well trained in using cultural generalizations to help in the perception of new cultural experiences. The field experience segment of the program was seen as a very crucial part.

Pang, Dawn B. "Developing Interculturally Skilled Counselors: Process and Productivity of the Project." ERIC, 1981, ED 214-044.

The success of DISC (Developing Interculturally Skilled Counselors) in its first two years is discussed in this paper. The program trains and supervises pre-doctoral trainees in intercultural awareness, knowledge, and skill. The trainees represent a multicultural group. The training program is very diverse and includes coursework to increase cultural knowledge, group work to gain counseling skills, in-service training workshops, research projects, and workshops devoted to skill evaluation. The program is evaluated at all levels and the evaluations are used to provide input to incorporate constant changes and updates for the program.

Parker, Woodrow M., Valley, Michelle Marie, and Geary, Charlotte A. "Acquiring Cultural Knowledge for Counselors in Training: A Multifaceted Approach." Counselor Education and Supervision 26 (1986): 61-71.

The article was written to address the issue of ways in which counselors in training should acquire the needed multicultural education. The authors state that a multifaceted approach in which counselor trainees have a variety of experiences and activities through a combination of cognitive, affective, and behavioral approaches is needed. The authors describe their course entitled "Counseling Ethnic Minorities" which is a model of their multifaceted techniques. The authors designed the course because they believed that the issue of cultural differences had been ignored and was vital to a counselor training program. They believed that variety in cultural experiences was vital and that only reading about differences was not adequate. Student evaluations of the course were very positive and reflected a growth in cultural awareness and understanding.

Pederson, Paul B. "Four Dimensions of Cross-Cultural Skill in Counselor Training." Personnel and Guidance Journal 57 (1978): 480-484.

Most trained counselors are white and middle class but most clients are from other racial and socioeconomic groups. The triad training model discussed involves a client-anticounselor team from one culture and a counselor trainee from a different culture. The triad model helps counselor trainees articulate the problems from the client's cultural perspective. A white, middle class counselor is often seen as the enemy by a client and the problem of establishing trust becomes paramount. The triad model attempts to facilitate by articulating the problem, anticipating resistance, diminishing defensiveness, and teaching recovery skills.

Pederson, Paul. "The Intercultural Training of Mental Health Professionals." ERIC, 1981 ED 212-955.

The Developing Interculturally Skilled Counselors' Project (DISC) was a three-year project to determine the need for cross-cultural counseling skills for mental health workers. The project was designed to develop a training strategy that would provide a broad scope of culture through an interdisciplinary approach. The project helped establish the goal of training

more minority personnel and educating all personnel to be aware of cultural differences in clients and to be prepared to respond to their needs. The program did not strive to implement a cross-cultural specialization for mental health workers, but rather it strives to integrate cross-cultural awareness and counseling techniques into every phase of its existing areas.

Ruiz, Aureliano Sandoval. "Cross-Cultural Group Counseling and the Use of the Sentence Completion Method." Journal for Specialists in Group Work (1984): 131-136.

This article deals with the use of eight cross-cultural sentence stems in the sentence completion method in cross-cultural group counseling. There is a very limited amount of research on group cross-cultural counseling. The group facilitator needs to set culturally appropriate target behaviors, use culture-specific techniques, and have an awareness of cultural patterns in group therapy. The use of sentence completion therapy assumes that this technique encourages self-disclosure and that responses are not monitored by the respondents. The eight stems in this study were emotion-laden and caused intense participation. They were instrumental in the group's exploration and understanding of cultural and ethnic aspects.

SUMMARY

This study was attempted to present a wide array of the available literature concerning the counseling process involving minority students and the education of counselors for this process. The school counselor needs to provide guidance and support for many kinds of students. Vontress and Copeland point out differences in dealing with black clients and stress the need for counselors to learn everything they can about cultural differences. Buenning relates how the family life of Mexican-American students give them a different value system. Cahn pleads with educators to learn more about learning-disabled students and how they can be counseled to strive for higher education and more advanced careers.

Counselors today are still displaying some bias in their work with women (Bernard, Hopkins-Best). There is a need for counselors, also, to be prepared to work with clients who live a homosexual life-style. Krysiak states that homosexual students seek out counselors that can help them find universities and communities that would be accepting of their life-style. Counselors have too little training in working with sexual minorities (Riddle, Groves).

In general, minority students need help in facing the challenges presented by the typical white, middle class school system. All students can benefit by being exposed to other ethnic and racial groups. Mansell stresses that people come to terms with themselves when they encounter other cultures. Vigushin proposes that colleges work to strengthen their counseling programs for foreign students. She states that foreign students help all students understand our world, but they need help in coping with problems involved in

adapting to a new culture. American minority students and foreign exchange students enable white, middle class students to see their world from a broader perspective and allow them the opportunity to examine their values and prejudices.

Many articles have been written on the importance of multicultural education for counselors and how it can be applied. The cultural awareness level of counselors must be raised to allow for a better understanding of minorities (Paradis, Pederson, Sue). Lloyd warns that differences among one ethnic group may be greater than between two groups. He proposes that stereotyping can be in danger of breaking clients down by minority grouping.

Many techniques have been attempted in counseling minority clients. Cannon suggests employing an interpreter to reduce misunderstanding. Verbal reinforcers could be studied for different cultures (Dawis). Downing advocates the use of values clarification in the cross-cultural process. Parker advocates a multi-faceted approach to counseling. All the authors express the growing importance of counselors being prepared to work with students from many different racial and ethnic groups as well as understanding the problems facng women, homosexuals, and the at-risk students.

Counselors are typically from the white, middle class majority but their clients represent all classes of people from many racial and ethnic groups. Counselors need to have the skills necessary to help these students. They need to be in touch with their own value systems and prejudices so that they can learn to see people as unique individuals and see them from a world view perspective as opposed to a white, middle class perspective (Vontress).

The counselor trainee programs have recently begun to take a close look at the importance of educating trainees to be culturally aware and qualified to work with clients from all walks of life. This focus on multicultural education is continuing to grow and will help assure that all students have the opportunity to relate to counselors with a rich background in cultural understanding and experience.

CONCLUSION

Multicultural education has become an important part of the counseling currculum at most colleges and universities. Educators have finally recognized the need to train counselors to be prepared to help all clients regardless of their differences. This can be accomplished through a better understanding of the many cultures represented by the minorities in our country. Counselors are being trained to be more culturally aware and experienced. These counselors also need to prepare to increase their knowledge of their own values and biases. Through knowing themselves more completely, they will will learn to accept others.

This focus on multicultural education and the increased efforts on the part of counselors to become culturally experienced will enable all students to have access to quality guidance and counseling services.

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